THE

JEWISH

Kalendar:

CONTAINING

An Account of their *Feasts* and *Fasts*, whether obſerv'd at preſent, or out of uſe; with their *Sabbaths* and *Proper Leſſons*: Beginning at the 14. of the Moon *Tebeth* in the Year 5455. of the Creation, and continuing to the 23. of *Tebeth* 5456. incluſively.

To which is Added an Account of our Publick Liturgy as at this day eſtabliſhed amongſt us.

With a Chronological Summary of ſeveral remarkable things relating to the People of the *Jews*.

TO THE HONOURED SENEOR *Iſhack Pereira.*

THE generous zeal which you (as well as Your virtuous Anceſtors) have always expreſſed for the encouragement of good Learning, is ſufficient to juſtifie an addreſs of this nature. And as the great kindneſs which You have been pleaſed to ſhew in Your favourable acceptance of my weak endeavours to ſerve the Publick, doth in ſome meaſure require this ſort of acknowledgement from me: So Your known goodneſs will not ſuffer me to doubt of an agreeable reception, conſidering the particular intereſt You have in the ſubject

of the following Papers. *In which You will find a brief account* of the neceſſity and excellence of Prayer in general, but eſpecially in publick. *With reference to which latter, I have ſhewn, Firſt,* what is required therein, which took in the qualifications of the party that prayeth, and the circumſtances of time, and place, &c. Secondly, *I have given a ſhort abſtract* of the principal offices, and other parts of our Liturgy, by whom compiled and how at this day uſed, both in ordinary courſe, and on our ſolemn Feaſts and Feſtivals, and days of Faſting and humiliation; *and pointed out (ſo far as the ſubject ſeem'd to require it) what analogy they bear to the ſervices of Prayer and Sacrifice heretofore eſtabliſhed in the* Temple *of* Jeruſalem. *Laſtly*

I have

I have accounted for ſome occaſional forms of devotion; have ſhewn what language we keep to generally in our publick Offices, and how far we are ty'd to the uſe of it; *and* inſiſted on our obligations to offer up Prayers and Supplications to God for whatever we want, and to return thanks for whatever we enjoy. *If theſe my labours may, next to the benefit of the publick, contribute to Your ſatisfaction, I ſhall think them well beſtowed, and my ſelf happy in having ſo good an occaſion of acknowledging Your favours, and of teſtifying to the world how much I am,*

Sir,

Your moſt obliged

humble Servant,

IS. ABENDANA.

The REGAL TABLE since the CONQUEST.

William the Conqueror.	*Octob.* 14.	1066
William Rufus.	*Sept.* 9.	1087
Henry I.	*Auguſt* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov.* 16.	1273
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1412
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Queen Mary.	*July* 6.	1553
Queen Elizabeth	*Nov.* 17.	1558
James I.	*March* 24.	1602
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II	*Feb.* 6.	1685
K. Will. III. and Q. Mary II	*Feb.* 13.	1689

TERMS and their Returns.

Eſloyn-days.	Except.	Ret. br.	Appe.
Hillary-Term begins *Jan.* 23. ends *Febr.* 12.			
Octab. Hill. Jan. 21.	22	22	23
Quind. Hill. Jan. 28.	29	29	30
Craſt. Purif. Feb. 4.	5	5	6
Octab. Purif. Feb. 9.	11	11	12
Eaſter-Term begins *Apr.* 10. Ends *May* 6.			
Quind. Paſch Ap 8.	9	9	10
Tres Paſch. Apr. 15	16	16	17
Mens Paſch. Apr. 22	23	23	24
Quin. Paſch. May 29.	30	30	*May.* 1
Craſt. Aſcen. May 3	4	4	6
Trinity Term begins *May* 24. ends *June* 12.			
Craſt. Trin. May 20.	21	22	24
Octab. Trin. May 27.	28	28	29
Quind. Trin. June 3.	4	4	5
Tres Trin. June 10	11	11	12
Mich. Term begins *Oct* 23 ends *Nov.* 28.			
Tres Mich. Octob. 21.	22	22	23
Mens Mich. Octo. 28	29	29	30
Craſt. Anim. Nov. 4.	5	5	6
Craſt. Mart. Nov. 12.	13	14	15
Octab. Mart Nov. 18.	19	20	21
Quind. M. Nov. 25.	26	27	28

Note, that the firſt and laſt days of every Term are the firſt and laſt days of Appearance.

Chief Notes of this Year 1695.

English Acc.		Rom. Acc.
5	Golden Number	5
25	Epact	5
F	Dominic. Letter	B
February 3	Shrove-Sunday	February 13
March 24	Eaſter-day	April 3
May 2	Aſcenſion-day	May 12
May 12	Whit Sunday	May 22
May 19	Trinity-Sunday	May 29
December 1	Advent Sunday	Nov. 27

Note, *The Gregorian or Roman account (ſince the Reformation* 110. *years) is always ten days before ours, their eleventh being our firſt, and our laſt in every month is their tenth.*

OUR *Jewiſh Kalendar* is compoſed and calculated for this preſent year 5455. Whereof ſome Months are already paſt, it having Commenced from *Septemb.* the tenth, and being made up by four Months of the enſuing year 5456. With this Supputation falls in the 23*d.* year of the 165*th. Cycle* of the Sun. The ſecond year of the 288*th. Cycle* of the Moon; as alſo the 2*d.* in the *Sabbatical* year. This preſent year, conſiſting of 355. days, is *Annus communis perfectus*, conſiſting of twelve Moons, and contains 50. Sabbath-days.

JANUARY hath xxxj days.					New Style.
1	a	New-years-day.	8	7	11
2	b	Oct. Steph.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Innocene.	8	2	14
5	e	N. m. 5m. p. 3. morn.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g	Julian	7	59	17
8	a	Lucian	7	58	18
9	b	Joyce.	7	57	19
10	c	Sun in Aquario	7	55	20
11	d	Hyginus	7	54	21
12	e	F. Q. 59m. p. 2. morn.	7	52	22
13	f	1. Sund. aft. Epiph.	7	51	23
14	g	*Oxf. & Camb. Term beg.*	7	50	24
15	a	Maurus Ab.	7	49	25
16	b	Marcel. B. R. M.	7	48	26
17	c	Sulpitius B. C.	7	47	27
18	d	Prisca V. M.	7	46	28
19	e	Wolstan B. C.	7	44	29
20	f	Septuages. F. m. p. 5 m.	7	43	30
21	g	Octab. Hill.	7	41	31
22	a	Vincent	7	40	1 Fe.
23	b	*Term begins*	7	37	2
24	c	Timothy	7	35	3
25	d	Convers. S. Paul.	7	33	4
26	e	Polycarp.	7	31	5
27	f	Sexagesima	7	29	6
28	g	Quind. Hil. L. Q. 23m.	7	27	7
29	a	Valerius [p. 1. mor.	7	25	8
30	b	*K. Charles Mart.*	7	23	9
31	c		7	21	10

24 Tebeth. *A. M.* 3445.
25
26
27
S. 28 Leſſ. Exod. 6. 2. to 10. [of the *Sadd.*
29 Reform. of the *Sanhed.* by expulſion
1 N. m. *Shebat.* *Moſes* exp. the Law.
2 Feaſt for the death of *Jannæus.*
3
4
5
S. 6 Leſſ. Exod. 10. to 13. 17.
7
8 The elders in *Joſhua's* time died.
9
10
11
12
S. 13 Leſſ. Exod. 13. 17. to 18.
14
15 New year for plant. trees. Daugh-
16 [ters of *Sion* dance in the fields.
17
18
19
S. 20 Leſſ. Exod. 18. to 21.
21
22
23 Faſt for the wars betw. *Iſrael* and
24 [*Benj.* and Idol of *Micha*
25

FEBRUARY hath xxviii. days.					New Style.
1	d	Bridget. Faſt	7	02	11
2	e	*Purif.* Candelm. Day.	7	19	12
3	f	Quinquag. *Shrove Sun.* N.M. 52*m.* p. 1. aft.	7	17	13
4	g	*Craſt. Purif.*	7	15	14
5	a	*Shrove Tueſday.*	7	13	15
6	b	*Aſh Wedneſday.*	7	10	16
7	c	*Camb. Comm.* for Batc.	7	9	17
8	d	Paul B. M.	7	7	18
9	e	Sun in Piſces.	7	6	19
10	f	1 Sund. in Lent. fir. q. [41*m.* p. 9 aft. *Scholaſt.*	7	4	20
11	g	Octab. Purif.	7	2	21
12	a	*Term ends.*	7	0	22
13	b	Inaug. K. W. & Q. M.	6	58	23
14	c	Valentine [*Emb. week*	6	56	24
15	d	Fauſtin.	6	53	25
16	e	Julian. Faſt	6	31	26
17	f	2 Sund. in Lent. *Ordin.*	6	47	27
18	g	Simeon B. M.	6	45	28
19	a	Full M. 13*m.* p. noon.	6	43	1 *M.*
20	b	Mildred.	6	41	2
21	c	69. Martyrs.	6	39	3
22	d	Cath. Petr. Ap.	6	37	4
23	e	Polycarp. Pr.	6	36	5
24	f	3 Sund. in Lent. Matthias Apoſt.	6	36	6
25	g	Serenus.	6	35	7
26	a	Laſt q. 1*m.* p. 8 morn.	6	33	8
27	b	Fortunatus.	6	31	9
28	c	Oſwald B. M.	6	30	10

26
S. 27 Leſſ Ex. 21. to 25. Leſſ. 2d. *de Siclis.*
28 Feaſt for raiſing the ſiege of *Jeruſ.*
29 [by the *Maccabees.*
30 N. m. Adar.
1 N. m. Adar.
2 The Temple finish'd by *Ezra.*
3
S. 4 Leſſ. Exod. 25. to 27 20.
5
6
7 *Moſes* died.
8
9
10 Faſt for the diſſent. of the 2. Schools
S. 11 Leſſ. Exod. 27. 20. to 30. 11. Sab-
12 [bath Remember *Deut.* 27. 25.
13 Qu. *Eſther's* Faſt. *Nican.r's* day.
14 Purim.
15 Second day.
16 The walls of *Jeruſ.* begun to build.
17
S. 18 Leſſ. Exod. 30. 11. to 35. 2d. Leſſ.
19 [of the red heifer.
20
21
22
23

MARCH hath xxxj. days.					New Style.
1	d	S *David.*	6	2	11
2	e	Chad.	6	21	12
3	f	Mid-Lent Sunday.	6	19	13
4	g	Adrian.	6	17	14
5	a	Eulebius. New. m. 21.	6	15	15
6	b	[*min.* p. 1. morn.	6	13	16
7	c	Perpetua V.	6	11	17
8	d	Dep. Felix.	6	9	18
9	e	Sun in Aries.	6	7	19
10	f	5 Sund. in Lent.	6	5	20
11	g		6	3	21
12	a	Gregory. firſt Q. 3*m.* p.	6	1	22
13	b	Chriſtina V. [5. aft. n.	5	59	23
14	c	Peter M.	5	57	24
15	d	Longinus.	5	55	25
16	e	*Oxf. Camb. Term ends.*	5	53	26
17	f	Palm Sunday.	5	51	27
18	g	*Edward* K. M.	5	49	28
19	a		5	48	29
20	b	Cuthbert. full m. 50*m.*	5	46	30
21	c	*Maund. Thurſ.* [p. 2. aft.	5	44	31
22	d	Good Friday.	5	42	1 *Ap.*
23	e	Theodorus II. Faſt	5	41	2
24	f	Eaſter ſunday.	5	40	3
25	g	Eaſter Mund. Lady day.	5	39	4
26	a	Eaſter Tueſday.	5	37	5
27	b	Laſt Q. 46*m.* p. 1. aftn	5	35	6
28	c	Dorothy.	5	33	7
29	d	Victorinus.	5	31	8
30	e	Quirinus.	5	29	9
31	f	Low Sunday.	5	27	10

24 [moon *Exod.* 12.
S. 25 Leſſ. *Ex.* 35. to *Lev.* 1. Leſſ. 2*d*. This
26 The anniverſary mourning for the
27 [daughter of *Jephta*.
28 Feaſt for abol. *Ant.* decr. ag. the *Jews*
29 Firſt term for tith. of herd & flocks
1 N. m. Niſſan. *Aarons* ſon died.
2 [Tabern. erected.
S. 3 Leſſ *Levet.* 1. to 6.
4
5
6
7
8
9
S 10 Leſſ. *Lev.* 6. to. 9. Sabb. the great
11 [*Miriam* died. *Iſr.* paſs thro *Jord.*
12 *Ezekiah* fell ſick.
13 Aſſuerus decr. to deſtroy the *Jews*.
14 Leaven removed. Firſt-born Faſt
15 Paſſover. 185000. *Aſſyrians* ſlain.
16 Sheaf offer. *Heze.* cleanſe the temp.
S. 17 The 3*d*. Sabbath in the Feaſt.
18 The 4*th*. day in the Feaſt.
19 The 5*th*. day in the Feaſt.
20 The 6*th*. day. Tekupha.
21 The 7 d. when *Iſr.* paſt the *Red ſea*.
22 The 8 day. fir. week aft. Sheaf offer.
23
S. 24 Leſſ. *Lev.* 9. to 12. *Daniel* ſaw his
25 [Viſion.

APRIL hath xxx days.					New Style.
1	g	Octab. Pasch.	5	25	11
2	a	Maria Ag.	5	21	12
3	b	N. m. 41*m* p. 1. aft *Oxf.*	5	19	13
4	c	[& *Camb Term ends.*	5	17	14
5	d	Martinian B. mil.	5	15	15
6	e	Sixtus B. R. M.	5	13	16
7	f	2. Sund. aft Easter	5	11	17
8	g	Quind Pasch.	5	9	18
9	a	Sun in Tauro.	5	7	19
10	b	*Term begins.*	5	5	20
11	c	K.W. & Q.M. crown'd	5	3	21
12	d	[first Q. 46*m* p. 11 m.	5	1	22
13	e	Carpus	4	59	23
14	f	3. Sund. after Easter.	4	57	24
15	g	Oswald A.B. Tres Pasc.	4	55	25
16	a	Isidorus M.	4	53	26
17	b	Anicet. B. R. M.	4	51	27
18	c	Eleutherius	4	49	28
19	d	Full m 57*m* p. 1. m.	4	48	29
20	e	Victor.	4	46	30
21	f	4. Sund. aft. Easter.	4	44	1 *Ma*
22	g	*Westminster Election.*	4	42	2
23	a	S. *George M.*	4	41	3
24	b	Wilfrid B.C.	4	40	4
25	c	*S. Mark* Last Q. 11*m* p.	4	37	5
26	d	Clete. [7. aftern.	4	36	6
27	e	Anastasius	4	34	7
28	f	*Rogation Sunday*	4	33	8
29	g	Quinq. Pasch.	4	32	9
30	a		4	29	10

26 *Joshua* died.
27
28
29 2. Week aſt. sheaf offer. Walls of
30 N. m. Jyar [*Jericho* fell
S. 1 N. m. Jyar. Leſſ. *Lev.* 12. to 16. *Moſ.*
2 [numb. the peop. in the wildern.
3 Feaſt for *Ezra's* finish. the temple.
4
5
6 3. Week after Sheaf offer.
7 Feaſt for finish. the walls of *Jeruſ.*
S. 8 Leſſ. *Lev.* 16. to 21. [by *Ezra.*
9
10 *Ely* died. The ark taken.
11
12 *Aleim* plagu'd.
13 4. Week after Sheaf offer.
14 The 2*d.* Paſſover.
S. 15 Leſſ. *Lev.* 21. to 25.
16
17 Feaſt for taking the tower of *Gaza*
18 33. days after Sheaf offer. Feaſt
19
20 5. Weeks after Sheaf offer.
21 2*d.* Term for tithing herd & flocks.
S. 22 Leſſ. *Levet.* 25. to *Numb.* 1.
23 Feaſt for ſurrendr. of *Gaza* to *Simon*
24
25

MAY hath xxxj days.					New Style.
1	b	Philip & Jacob	+	27	11
2	c	*Aſcenſion.* Holy Thurſ.	+	26	12
3	d	New m. 59*m.* p.2.mor.	4	24	13
4	e	Cro. of 1 horns.	4	22	14
5	f	6. Sund. aft. Eaſt.	4	21	15
6	g	*Term ends.*	4	19	16
7	a	John Port.Lat.	+	18	17
8	b	Apparitio S. Mich.	+	17	18
9	c	*Oxf. Term ends.*	4	16	19
10	d	Sun in Gemini	4	15	20
11	e	F.Q. 54*m.*p.4.m. Faſt	+	14	21
12	f	Whit-ſunday	+	12	22
13	g	Servitius.	+	11	23
14	a	Boniface M.	+	10	24
15	b	*Ember week.*	4	9	25
16	c	Iſidorus M.	+	7	26
17	d	Tranſ. S. Bernard	4	6	27
18	e	F.m. 8*m.*p. 11.m. Faſt	4	5	28
19	f	*Trinity Sund.* Ordin.	4	4	29
20	g	Craſt. Trinit.	4	3	30
21	a	Helen	4	2	31
22	b	*Oxf. Term begins.*	4	1	1 *Ju.*
23	c	Corpus Chriſt.	4	0	2
24	d	*Term begins.*	3	59	3
25	e	laſt Q.53*m.*at noon	3	58	4
26	f	1 Sund. after Trinity	3	57	5
27	g	Ven. Bede. Oct. Trin.	3	57	6
28	a	Germane B. C.	3	56	7
29	b	Reſtaur. of the R. ſam.	3	56	8
30	c	Felix	3	56	9
31	d	Petronel	3	55	10

26
27 6. week aft. Sheaf off. Feast for the
28 deliv. from the *Grecians*
S. 29 Lesſ *Lev.* 1. to 11. *Sam.* the Prof. died
1 N. m. Sivan. The *Iſraelites* entred
2 [the wilderneſs
3
4
5 7. weeks compleat aft. Sheaf offer.
6 Pentec. on this d. th law was given
S. 7 Second day of Pentecoſt.
8
9
10 *Baru.* cauſeth the veſſels taken out
11 [of the Temple to be reſtored
12
13
S. 14 Lesſ. *Numb.* 4. 21. to 8.
15
16
17
18
19
20
S. 21 Lesſ. *Numb.* 8. to 13.
22 Faſt for the intermiſſion of brin-
23 [ing firſt fruits
24
25 Faſt for murder of 3. eminent Doct.
26
27 The *Egypt.* baffled before *Alexand.*

JUNE hath xxx days.					New Style.
1	e	New m. 56*m*. p.4. aft.	3	55	11
2	f	2 Sund. aft. Trin.	3	54	12
3	g	Quind. Trin.	3	54	13
4	a	Petrocius	3	54	14
5	b	Boniface B. R. M.	3	54	15
6	c	Philip D.	3	53	16
7	d	Robert Ab.	3	53	17
8	e	William A. B. [p.7 aft.	3	53	18
9	f	3 S. aft. Tri. firſt. q 56*m*.	3	52	19
10	g	Tres Trin.	3	52	20
11	a	**St Barnabas Apoſt.**	3	52	21
12	b	*Term ends.*	3	52	22
13	c	Claudius.	3	52	23
14	d	Baſil. B. C.	3	53	24
15	e		3	53	25
16	f	4 Sun. aft. Tri. Full m.	3	53	26
17	g	Botolph [17*m*. p.6. aft	3	54	27
18	a		3	54	28
19	b		3	54	29
20	c	Trans. Edward K.	3	54	30
21	d	Walburg V.	3	54	1 Jy
22	e	S. Alban [p.9. mor.	3	56	2
23	f	5 S. aft. Tri. l aſt q. 26*m*.	3	56	3
24	g	*S. J. Bapt.* **Midſum. day**	3	57	4
25	a	Trans. Joy.	3	58	5
26	b	John & Paul.	3	58	6
27	c	Creſcens	3	59	7
28	d		4	0	8
29	e	**St. Peter Apoſt.**	4	1	9
30	f	6 Sund. aft. Trin.	4	1	10

S. 28 Leſſ. *Numb.* 13. to 16.
29 Spies ſent by *Moſes* to view the land
30 N. m. Tamuz
1 N. m. Tamuz
2
3 Sun and moon ſtood ſtill at the
4 [word of *Joſhua.*
S. 5 *Ezekiel* ſaw his firſt viſion Leſſ.
6 [*Numb.* 16. to 19.
7
8
9
10 The tops of the mountains appear-
11 [ed to *Noah*
S. 12 Leſſ. *Numb.* 19. to 25. 10.
13
14
15
16
17 Faſt for the deſtruction of *Jeruſal.*
18
S. 19 Leſſ. *Numb.* 25. 10. to 30. 2.
20
21
22 Tekupha
23
24
25
S. 26 Leſſ. *Numb.* 30. 2. to *Deut.* 1.
27

JULY hath xxxj days.					New Style.
1	g	N. m. 41*m.* p. 7 morn.	4	1	11
2	a		4	2	12
3	b	Tranſ. S. Thom. Ap.	4	3	13
4	c	Tranſ S. Martin.	4	4	14
5	d	*OXF. ACT. Cambr.*	4	6	15
6	e	[*Term ends.*	4	7	16
7	F	7 Sund. aft. Trin.	4	8	17
8	g	Tranſ. Thom. M.	4	9	18
9	a	F. Q. 20*m* p. 8. m.	4	10	19
10	b	Tranſ. Ben. Ab.	4	11	20
11	c	Nahor & Felix	4	12	21
12	d	Privatus	4	14	22
13	e	Revel.	4	16	23
14	F	8. Sund. aft. Trin.	4	17	24
15	g	Swithin	4	18	25
16	a	Full m. 10*m.* p. 1. morn.	4	19	26
17	b	Kene m K. M.	4	21	27
18	c	Arnulph B. M.	4	23	28
19	d	*Dog days begin*	4	25	29
20	e	Margar. V. M.	4	26	30
21	F	9. Sund. aft. Trin.	4	28	31
22	g	Laſt Q. 42*m.* p. 8. aftern.	4	30	1
23	a	Apollinaris B.	4	32	2
24	b	Chriſtine V. Faſt	4	34	3
25	c	**St. James Apoſt.**	4	35	4
26	d	Anna	4	37	5
27	e	7 Sleepers	4	38	6
28	F	10 Sund. aft. Trin.	4	39	7
29	g	Samſon B.	4	40	8
30	a	New m. 52*m.* p. 10. aft.	4	42	9
31	b	German. B. C.	4	43	10

28
29
1 N.m. *Ab. Aaron* died. *Ezra* and his
2 [company came to *Jeruſ.*
3
S. 4 Leſſ. *Deut.* 1. to 3. 23.
5
6
7
8
9 Faſt for the deſtruct. of the temple
10
S. 11 Leſſ. *Deut.* 3. 23. to 7. 12.
12
13
14
15 Wood-offering.
16
17
S. 18 Leſſ. *Deut.* 7. 12. to 11. 26. The lamp
19 [of the temp. exting. in *Ahazs* tim.
20
21
22
23
24
S. 25 Leſſ. *Deut.* 11. 26. to 16. 18.
26
27
28
29

August hath xxxi. days.					New Style.
1	c	*Lammas day*	4	44	11
2	d	Stephen	4	45	12
3	e	Dominicus	4	47	13
4	f	11 Sund. after Trin.	4	49	14
5	g	Oſwaldus K. M.	4	51	15
6	a	*Transf. Chriſti*	4	53	16
7	b	F. Q. 20*m.* p. 6. aftern.	4	55	17
8	c	Cyriacus M.	4	57	18
9	d	Romane M.	4	59	19
10	e	Laurence	5	1	20
11	f	12 Sund. after Trin.	5	3	21
12	g	Clare V. Sun in Virgo	5	4	22
13	a	Hippol M.	5	6	23
14	b	F. m. 33*m.* p. 8. morn.	5	8	24
15	c	Aſſump. Virg.	5	10	25
16	d	Roche C.	5	11	26
17	e	Mamance M.	5	13	27
18	f	13 Sund. after Trin.	5	15	28
19	g	Magnus B. M.	5	17	29
20	a	Lewis B. C.	5	19	30
21	b	L. Q. 10*m.* p. 11. morn.	5	21	31
22	c	Zacheus	5	23	1 *Sep*
23	d	Tim. & Apol. Faſt	5	25	2
24	e	St. Barthol. Ap.	5	27	3
25	f	14 Sund. after Trin.	5	29	4
26	g	Zepherinus B. R.	5	31	5
27	a	*Dog days end*	5	33	6
28	b	Auguſtin B. C.	5	35	7
29	c	*Joh. behead.* N. m. 13*m.*	5	36	8
30	d	[p. 2. aftern.	5	38	9
31	e		5	40	10

	30	N. m. *Elul*
	1	N. m. *Elul*
S.	2	Leſſ *Deut.* 16. 18. to 21. 10.
	3	The 40. days of ſupplication begins
	4	The build. of the walls of *Jeru.* beg.
	5	
	6	
	7	[of the land died by the plag.
	8	Thoſe men who raiſed the e. il rep.
S.	9	Leſſ. *Deut.* 21. 10. to 26.
	10	
	11	
	12	
	13	
	14	
	15	
S.	16	Leſſ. *Deut.* 26. to 29. 9.
	17	
	18	
	19	
	20	
	21	
	22	
S.	23	Leſſ. *Deut.* 29. 9. to 33.
	24	
	25	The walls of *Jer.* finished by *Neh.*
	26	
	27	
	28	
	29	3*d.* term for tithing herd and flock
S.	1	N. m. *Tiſry. N. years day. A. M.* 5456

SEPTEMBER hath xxx. days.					New Style.
1	ℱ	15 S.aft.Tri. Giles Ab.	5	42	11
2	g	Antoninus M.	5	45	12
3	a	S. Gregory	5	47	13
4	b	Tranſ. Cuthbert	5	49	14
5	c	Bertine Ab. C.	5	51	15
6	d	F. Q. 5*m.* p. 2. morn.	5	53	16
7	e	Queen Eliz. Nativ.	5	55	17
8	ℱ	16 Sund. aft. Trin.	5	56	18
9	g	*Sturbridge Fair*	5	58	19
10	a	Silvius B. M.	6	2	20
11	b	Prothus & Hipol.	6	4	21
12	c	Sun in libra. F.m.30*m.*	6	6	22
13	d	Maurice [p.5. aftern.	6	7	23
14	e	*Holy Croſs*	6	8	24
15	ℱ	17 Sund. aft. Trin.	6	9	25
16	g	Edith V.	6	11	26
17	a	Lambert B. M.	6	13	27
18	b	*Ember week*	6	15	28
19	c	Januarius	6	17	29
20	d	L. Q. 30*m.* p. 4. morn.	6	19	30
21	e	St. Matth. Ap. Faſt	6	21	1 Oct
22	ℱ	18 Sund.aft.Tri. *Ordin.*	6	23	2
23	g	Tecla V.	6	25	3
24	a	Audochias M.	6	27	4
25	b	Firmine B. M.	6	29	5
26	c	Cyprian A B.	6	31	6
27	d	Auguſtin	6	33	7
28	e	N.m. 5*m.* p. 4. morn.	6	35	8
29	ℱ	19 S.aft. Trin. S. Mich.	6	36	9
30	g	Hierom Presb.	6	37	10

	2	Second day
	3	Faſt for the murd. of *Gedal.* The 10.
	4	[penitential days begin
	5	
	6	
	7	[or Penitence
S.	8	Leſſ *Deut.* 32. to 33. Sabb. between
	9	*Moſ* brought the tables. Dedic. of *Solom.* temp.
	10	The day of Expiat. when the Sabb.
	11	[years and *Jubilee* began
	12	
	13	
	14	
S	15	The feaſt of Tabernacles
	16	the 2*d.* day
	17	the 3*d.* day. *Noahs* Ark reſted on
	18	the 4*th.* day [mount *Ararat*
	19	the 5*th.* day
	20	the 6*th.* day
	21	*Hoſanna* the Great
S.	22	The day of holy Aſſembly
	23	Mirth of the L. Leſ. *Deu.* 33. to *Gen.* 1
	24	A great Faſt appointed by *Ezra.*
	25	
	26	Tekupha
	27	
	28	
S.	29	Leſſ. *Gen.* 1. to 6. 8. Sab. in princip.
	30	N. m. Hheſvan
	1	N. m. Hheſvan

OCTOBER hath xxxj days.					New Style.
1	a	Remigius B.	6	40	11
2	b	Thom. Heref. B.	6	43	12
3	c	Candidus M.	6	45	13
4	d	F. Q. 26*m.* p. 9. aftern	6	47	14
5	e		6	49	15
6	f	20 Sund. aft. Trin.	6	51	16
7	g	Octab. Mich.	6	53	17
8	a	Pelagius	6	55	18
9	b	Dionisius	6	57	19
10	c	*Oxf. & Camb. Term beg.*	6	59	20
11	d	Proct. chos. in *Camb.*	7	1	21
12	e	F. m. 45*m.* p. 4. morn.	7	3	22
13	f	21 Sund. aft. Trin.	7	5	23
14	g	Quind. Mich.	7	7	24
15	a	Wulfran B. C.	7	9	25
16	b	Mich. in monte	7	11	26
17	c	Etheldred V.	7	13	27
18	d	**St. Luke Evang.**	7	15	28
19	e	L. Q. 56*m.* p. 11. aftern.	7	17	29
20	f	22 Sund. aft. Trin.	7	19	30
21	g	Tres Mich.	7	21	31
22	a	Mary Salome	7	23	1 Nov
23	b	*Term begins.*	7	25	2
24	c		7	26	3
25	d	*Camb. magna Congregat.*	7	28	4
26	e		7	29	5
27	f	23 S. aft. Tri. N. m. 57*m*	7	31	6
28	g	**Simon & Jude** [p. 6. aft.	7	33	7
29	a	Narcissus	7	35	8
30	b	German	7	36	9
31	c	Quintin	7	37	10

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3
4
5
S. 6 Leſſ. *Gen.* 6. 8. to 12.
7 Faſt for *Zedek.* eyes being put out
8
9
10
11
12
S. 13 Leſſ. *Gen.* 12. to 18
14 *Jerob.* proclaims a feaſt in honour
15 [of the Calfs
16
17 *Noah* entred the ark
18
19
S. 20 Leſſ. *Gen.* 18. to 23.
21
22
23
24
25 Feaſt for the victory before *Samar.*
26 [dried after the deluge
S. 27 Leſſ. *Gen.* 23. to 25. 19. the earth was
28 *Noah* offered Sacrifice to God
29
1 N. m. Kiſlev
2
3

NOVEMBER hath xxx days.

					New Style.
1	d	All-Saints	7	39	11
2	e	All Souls	7	41	12
3	f	24 S.aft Tri. F.Q.3.aft.	7	43	13
4	g	*Craft. anim.* Vice Chan.	7	44	14
5	a	*Powd.Treaſ.* [chol.*Cam.*	7	46	15
6	b	Leonard A. B.	7	47	16
7	c	Wilbred A. B.	7	48	17
8	d	Crown'd broth.	7	50	18
9	e	Theod. M. [at 7.aft.	7	51	19
10	f	25 Sun. aft. Tri. F. m.	7	53	20
11	g	Craſt. Mart.Sun in Sag.	7	54	21
12	a	Paternus	7	55	22
13	b	Bruce	7	57	23
14	c	Tranſ. Erkenw.	7	59	24
15	d	Machut B. C.	8	0	25
16	e	S. Edm	8	1	26
17	f	26 Sund. after Trin	8	2	27
18	g	L. Q. 35*m*.p. 10.aftern.	8	3	28
19	a	Elizabeth	8	4	29
20	b	Edmund K. M.	8	5	30
21	c	Preſent. B. V.	8	6	1 De
22	d	Cicely V. M.	8	7	2
23	e	Clement	8	8	3
24	f	27 Sund. aft. Trin.	8	9	4
25	g	Catherine V. M.	8	10	5
26	a	N. m. 7*m*. p. 3. morn.	8	11	6
27	b		8	11	7
28	c	*Term ends.*	8	12	8
29	d	Saturnine Faſt	8	13	9
30	e	St Andr. Apoſt.	8	13	10

4
S. 5 Leſſ. *Gen.* 25. 10. to 28. 10.
6 *Herod* died.
7
8
9
10
11
S. 12 Leſſ. *Gen.* 28. 10. to 32. 4.
13
14
15 *Antioch.* brought an image into the
16 [temple and ordered ſacrifice
17 Faſt procl. by the eld. in K. *Jeh.* tim.
18
S. 19 Leſſ. *Gen.* 32. 4. to 37.
20 The great aſſembly by *Ezra* to put
21 [away their ſtrange wives
22
23
24 The foundat. of the 2*d.* temple laid
25 Dedicat. of the temp. by the *Maccab.*
S. 26 Leſſ. *Gen.* 37. to 41.
27
28
29 *Jehoia.* burn the roll writ. by *Jere.*
1 N. m. *Tebeth.*
2
3
S. 4 Leſſ. *Gen.* 41. to 41. 18.

DECEMBER hath xxxj days.					New Style.
1	ℱ	Advent Sund.	8	14	11
2	g	F. Q. 12*m.* p. 11. aftern.	8	15	12
3	a	Lucius K.	8	16	13
4	b	Barbara V. M.	8	17	14
5	c	Sabba V.	8	18	15
6	d	Nicholas B. C.	8	18	16
7	e	Ambroſe	8	18	17
8	ℱ	2 Sund. in Advent	8	18	18
9	g	Cyprian A. B.	8	18	19
10	a	F.m. 59. p. 11. morn.	8	18	20
11	b	*Shorteſt day*	8	18	21
12	c	Paulus B. C.	8	18	22
13	d	Lucia	8	18	23
14	e	Othilia V.	8	18	24
15	ℱ	3 Sund. in Adv.	8	18	25
16	g	*O Sapientia*	8	18	26
17	a	*Oxf. & Camb. Ter. ends.*	8	18	27
18	b	*Emb. week.* L. Q. 25*m.*	8	18	28
19	c	Veneſia V. [p. 4. aft.	8	18	29
20	d	Julius M. Faſt	8	17	30
21	e	St. Thom. Apoſt.	8	17	31
22	ℱ	4. Sund in Adv. Ordin.	8	17	1
23	g	Victoria V.	8	17	2
24	a	40. Virgins Faſt	8	17	3
25	b	Chriſtm.-day N. m. 6. aft.	8	16	4
26	c	St. Stephen.	8	15	5
27	d	S. Joh. Evangeliſt	8	14	6
28	e	Innocents.	8	13	7
29	ℱ	Sund. aft. Chriſtmaſs	8	11	8
30	g	David	8	10	9
31	a	Sylveſter B.	8	9	10

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6
7
8
9 Faſt for the tranſl. of the L. in greek
10 Faſt for the firſt ſiege of *Jeruſalem*
S. 11 Leſſ. *Gen.* 44. 18. to 47. 28.
12
13
14
15
16
17
S. 18 Leſſ. *Gen.* 47. 28. to *Exod.* 1.
19
20
21
22
23
24
S. 25 Leſſ. *Exod* 1. to 6. 2.
26
27
28 Reformat. of the Sanhedrin by ex-
29 Tekupha [pulſion of the *Sadduc.*
1 N. m. *Shebat. Moſ.* expound the L.
2 Feaſt for the death of *Janneus*
S. 3 Leſſ. *Exod.* 6. 2. to 10.
4
5
6

The Eclipses.

There will happen four Eclipſes this year, *viz.* two of the Sun and two of the Moon. The firſt will be a Lunar defect of the Moon on *May* 18. about our ten of the clock in the morning and therein conſpicuous to us.

The 2*d.* will be a Solar deliquium on *June* the firſt about five of the clock at night, in 21. degrees of *Gemini.*

The 3*d.* will be an Eclipſe of the Moon on *Novemb.* the tenth, at our eight of the clock in the evening, and if the air be clear one third of the Moons body may be ſeen to looſe its light.

The laſt will be a ſmall Eclipſe of the Sun on *Novemb.* the tenth about ſeven clock in the morning, but will not be perceivable unto us, becauſe the Sun will be then under our *Horizon.*

On the twelfth of *Auguſt* there will happen a famous oppoſition of *Saturn* and *Mars* in eight degrees of *Cancer* and *Capricorn.*

A BRIEF ACCOUNT OF THE JEWISH *PRAYERS.*

§. 1. THE duty of Prayer in general is ſo ſtrongly enforced partly by the neceſſity and partly by the excellency of it, that I ſhall not need to inſiſt on any other Topics to recommend the ſerious and conſtant practice thereof. The neceſſity appears as from the dependant condition of all Creatures, ſo particularly from the many wants and indigencies of mankind; and neither can the one be ſupported, nor the other ſupplied, but by the riches of his bounty and liberality who firſt gave being to all things, and eſtabliſhed by his good Providence the moſt proper methods for their ſubſiſtance and preſervation. For the very notion of a Creature implies a dependance, and conſequently a weakneſs and inability to provide for its ſelf. And therefore 'tis equally natural and neceſſary

for it to have recourſe to the author of its being, and in a way agreeable to its nature, to crave relief from him. Hence is it that the ravens are ſaid (in Scripture) *to cry unto God for food*, and that the *Lyons do ſeek their meat* from him, and in ſhort, *that the eyes of all wait upon him*, &c. But to come up cloſer to my deſign; as man tho Lord of this inferiour world, doth yet acknowledge a dependance on the Creator of it, as having as many wants as other Creatures (if not more) to be ſupplied and provided for: ſo by the advantage of reaſon and underſtanding, (in which he excells the reſt of his fellow-creatures) he is better qualified to know his own wants, and to deſire a ſuitable proviſion for them. And foraſmuch as he is ſenſible that God only can anſwer his deſires in that behalf, therefore doth he diſcover a neceſſity of making his application to him; which being accompanied with a firm belief that God is both able and willing to relieve him, commences an act of devotion, and is properly that *Species* of Prayer which we uſually ſtyle *Petition*. Thus much even the Heathens were taught by the light of reaſon, their many infirmities ſufficiently inſtructing them in the neceſſity of making their addreſſes to the Deity for help and aſſiſtance. Neither is man only better qualified than

other

other inferior creatures are to beg for mercies and benefits at his maker's hands, but also to make all agreeable returns of praise and thanksgiving for them; and if he forget or neglect so to do, he makes himself lyable to the imputation of being most abominably base and sinful; for, inasmuch as he hath no right to the creatures without Gods allowance, if he make use of them without previous intercession for them, and thankfulness when he hath them, he is guilty of theft, or rather sacrilege. Especially if we reflect that God requires and commands that we should put up our requests to him for every thing we shall need, and withall hath graciously promis'd to hear and answer us. Pursuant to this purpose our Doctors interpret that text of *serving the Lord our God with all our heart*, as implying a command to worship him with prayer and thanksgiving, since the devotion of the heart cannot otherwise be expres'd. And therefore 'tis farther remarkable, that the house of the Lord doth not take a peculiar denomination from the sacrifices therein offered up, as it does from the duties and solemnities of Prayer, (*my house shall be called the house of prayer*, Isai. 56. 7.) whereby we may perceive at once the greater importance and necessity of the latter than the former; and likewise

the excellency of the one above the other. But we need not have recourſe to any ſuch compariſon to evince the great dignity and excellence of prayer, ſince 'tis of it ſelf evident and plain enough, if we conſider, that hereby we have an immediate entercourſe and a kind of familiarity with God himſelf; that by virtue thereof we enjoy that great privilege of converſing freely with him, of unburthening our ſoul of our troubles and miſeries, and caſting our cares upon him, in full perſwaſion of mind that he hearkens to us, and will afford whatever is neceſſary and expedient for us, whether in this or in the world to come.

§. 2. Having thus far accounted for the neceſſity and excellency of prayer in general, I ſhall purſue my deſign by ſhewing 1ſt. what is required in prayer, which will take in the qualifications of the party that prayeth, and what poſture he muſt uſe, &c. and the circumſtances of time and place, and the like; and 2*dly*. by conſidering in particular the publick prayers of the Church, under which will be comprized an account of our ſet forms of prayers in our publick aſſemblies, by whom compil'd, and how to be us'd, together with ſome incidental matters relating thereunto.

§. 3. As to the firſt requiſite in prayer, *viz.* the qualifications of the party that prayeth

prayeth, be it obſerved that he muſt be duly prepared and diſpoſed in mind and affection before he preſume to appear in the preſence of God, and that ſuch previous diſpoſitions are to be procured by a ſerious meditation on the great ſolemnity of the action he is going about. (To which purpoſe 'tis obſervable, that ſome of our pious ancients did uſe to tarry ſome short ſpace in the Synagogue before prayers begun, the better to ſettle and compoſe their thoughts.) At his entrance into the places of publick worship he muſt behave himſelf with all agreeable reverence, as being ſenſible of the great holineſs and ſanctity thereof. Purſuant hereto his thoughts muſt be ſequeſtred from all vain and frivolous objects, and fix'd with the moſt ſerious attention on the duty which he is engag'd in, as knowing that wandring deſires, and lazy, or formal, or hypocritical devotion, will find no acceptance with God who ſearches the heart, and expects we ſhould wholly dedicate that to him, and commands the ſervice of the mind as well as of the mouth. To attain this end he muſt repeat his prayers ſeriouſly, gravely and deliberately, without haſte or precipritation, that his heart and his tongue may go together, and God may be glorified by that as well as this.

§. 4. The postures he must use are either *Sitting* or *Standing*, according to the practice and examples of holy men recorded in Scripture, (as where 'tis said, *then stood up Phinehas and prayed*, Psalm 106. *ver.* 30.) or *bowing*, or *kneeling*, or *prostration*, which three last were us'd on the great day of *expiation*, and other great solemnities of Prayer, and Confession, and Humiliation for sins; but always with his face toward the Temple, if he dwelt in *Jerusalem*, and toward the holy Land where the Temple stood, if inhabiting elsewhere. Besides, he is obliged to appear clean and neat in his clothes, as considering that as great respect in that particular is due to God the King of all the world, as he would shew to any earthly Prince when called to appear before him. Lastly, he must model his voice, as near as possibly he can, to a sweet and agreeable sound, without loudness or harshness of pronunciation.

§. 5. The times set apart for prayer in publick, are the morning, noon-day, and the evening; which (in the opinion of most of our Doctors) were so instituted by the three *Patriarchs*; the morning by *Abraham*, at which time he perform'd his devotion; as appears from *Gen.* 19. *v.* 27. *Abraham got up early in the morning to the place where he stood before the Lord*, *i. e.* says the *Chaldee Para-*

Paraphraſe, *where he uſed to pray*; the noon-day by *Iſaac*, as *Gen.* 24. *v.* 63. *Iſaac went out to meditate, or to pray at the eventide, i. e.* at the time of the ſun's declenſion from its Meridian. The evening by *Jacob*, as *Gen.* 28. *v.* 11. *Jacob lighted upon a certain place*, where the original word may ſignifie *Prayer or Interceſſion.* Others ſay the ſaid times were appointed in imitation of *David's* practice, *Pſalm* 55 *v.* 17. *Evening, and morning, and at noon will I pray.*

Theſe three times of prayer were alſo obſerved during the Temple-ſervice, (and in all following ages have been kept up) in complyance with the times of offering the daily ſacrifices, at which ſolemnities prayers were conſtantly uſed, and always looked upon as the moſt ſubſtantial parts of worſhip, whereby the ſacrifices themſelves were conſecrated, and rendred acceptable to God. And notwithſtanding there were only two daily ſacrifices, *viz.* that of the Morning, and that of the Evening; yet becauſe this latter (which begun to be offered upon the ſun's declenſion from the Meridian) continued all night upon the Altar burning, *Lev.* 6. 9. therefore were prayers then alſo uſed, and this made the third time of publick devotion. Laſtly, theſe three times are ſet apart for publick prayers, becauſe by them the principal

parts

parts of the day are described and markt out. And here it is not improper to take notice that tho by these the measures of publick devotion are settled and prescribed, yet is every man left to his liberty in his private addresses: as to which he hath no other rule established, but what his own piety and prudence direct him to use; but without controversie the more he employs himself in the holy offices of Prayer, the more he consults both his temporal and eternal advantage, and the more pleasing and acceptable he is to God. And therefore our Doctors advise to frequency in them, and pronounce him the most happy man, who bestows most time in the performance of them.

§. 6. As to the next circumstance of prayer it may be observed, that there are certain *places* peculiarly appointed and consecrated to answer the ends and designs of publick worship; for this cannot otherwise be kept up and maintain'd. To this purpose it is observable, that *Solomon* at the great dedication of the Temple prayed to God that he would be pleased to hear the publick prayers of the children of *Israel* whersoever gathered together to offer up their petitions toward the said holy Temple, 1 *Kings* 8. *v.* 30. and that by his prayer he consecrated all places set apart for our publick

publick devotions. And upon this account all ſuch places are ſo far appropriated to a ſacred uſe, and thereupon ſo great reverence becomes due to them, that they are not to be applyed to any other purpoſes; eſpecially when by a more particular dedication they receive an acceſſion of ſanctity, and are entirely deſigned to the holy exerciſes of prayer and devotion, and thereby ſet apart for this or that congregation. *Theſe* places are well known by the name of *Synagogues*, and are ſo fram'd and contriv'd as to bear a reſemblance of the Temple of *Jeruſalem*, towards which they allways point. In the middle thereof is a Pew rais'd to a convenient height from the ground, where the Miniſter officiating is placed, to the end he may with moſt advantage be ſeen and heard by all the people there preſent. Right over againſt the front of the ſaid Pew is erected a curious Desk in which the ſacred Books of the Law are carefully laid up. The congregation meeting in the Synagogues muſt be compoſed of ten men at the leaſt, paſt thirteen years of age, ſo that whereſoever ſo many of our Nation ſettle into a community they are oblig'd to have a Synagogue, where they are conſtantly to meet, and not to content themſelves with private devotions. For 'tis our ſettled belief that publick prayers

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are moſt pleaſing to God, and that our addreſſes are moſt prevalent, when jointly offered up, becauſe they moſt of all contribute to the advancement of God's honour and glory, and this ſtill the more by how much the congregation is more numerous: which is countenanc'd by alluſion to that text, *Prov.* 14. 28. *In the multitude of people is the King's honour.* Purſuant hereto it is remarkable, that if any perſon be letted by ſickneſs or any other great impediment from attending the publick ſervice, he is obliged to make his private addreſſes, as near as poſſibly he can, at the ſolemn time of publick prayers; that ſo tho' he cannot in perſon, he may at leaſt in mind and affection join with the congregation. And as there are particular ſeats appointed for the Rulers of the Synagogue, ſo each man reſpectively hath his proper ſeat whereto he conſtantly reſorteth in conformity to *David's* practice, who is ſaid to *have come to the top of the mount where he worſhipped*, (that is, *was wont to worſhip God*, 2 *Sam.* 15. 32. and by this means, amongſt others, a regular decency and uniformity is preſerv'd and maintain'd. And foraſmuch as we have under this head made mention of the Miniſter who is appointed to read the Service, and to offer up the Prayers of the congregation; it will be

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proper here to declare, what qualifications are required to fit him for that employment, as alſo by whom and how he muſt be appointed. As to his natural perfections 'tis required, that he be grave and ſerious, free from youthful levities and childiſh purſuits, that he have a clear, ſweet, and audible voice, without jarring or harſhneſs, or heſitancy in his pronunciation; for ſo his hearers will reap the moſt profit by what he delivers to them. As to his morals, he muſt be humble and modeſt, not lyable to the imputation of pride or impudence, ſince the former virtues are as naturally productive of love and eſteem, as the oppoſite vices are of ſcorn and diſdain; and therefore as he ought to court and cherish the former, ſo he ſhould by all means ſecure himſelf from the latter. He muſt be a perſon endued with prudence and diſcretion, with candor and ingenuity, by which he may be able to procure a good opinion of himſelf, and conſequently a great veneration for the holy offices which he is engaged in the performance of. In ſhort, he muſt be maſter of all ſuch moral accompliſhments as are neceſſary to the due diſcharge of his ſacred employment, and be ſo far from being guilty of any publick enormity or ſcandalous crime, that he muſt not labour under the ſuſpicion of

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any. That he may better anſwer the end of his calling, and to avoid all occaſions of diſguſt, he muſt be appointed thereunto by the unanimous ſuffrages of the whole congregation, and if ſo much as one man diſſent, his choice cannot be approved; for ſince he is to offer up the prayers of all, 'tis fitting that each particular perſon ſhould agree to his deſignation, and ſince he repreſents the whole aſſembly, 'tis expedient every one ſhould be concern'd in empowering him ſo to do. Thus appointed he holds his place during his natural life, and may not be remov'd unleſs upon a viſible alteration of manners, unleſs he be guilty of ſome notorious ſin, whereby the congregation is juſtly ſcandaliz'd, and there upon pronounces him unworthy of the his ſacred ſtation; to which he is promoted purely upon conſideration of his merit and abilities, ſo that the mean inducement of favour, or intereſt, or friendſhip, and the like partial motives, do bear no ſway in this election. To all which I ſhall only add that his ſallary is paid by the whole congregation where he is appointed to ſerve, and is proportioned by the quality, abilities and numbers of his auditors. This ſallary is paid out of the publick ſtock or treaſury of the reſpective congregations, and comports with that practice ſupported by

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particular command, of paying the half Shekel whereby proviſion was made for the Sacrifices offered during the Temple ſervice. For as thoſe oblations were made for all, without exception or diſtinction, ſo muſt the publick Miniſter in like manner pray for all, of what quality or condition ſoever, and conſequently muſt in a publick way be provided for.

§. 7. Having proceeded thus far in the former part of our deſign, wherein we propos'd to ſhew what is requir'd in prayer, and in purſuance hereof declared what qualifications are required in the party that prayeth, together with the geſtures uſual in prayer, and the circumſtances of time and place, with other incidental matters: I ſhall now go on to account with like brevity for the remaining part, *i. e.* Secondly, To conſider in particular the publick Prayers of the Church, under which will be comprized a relation of our Set-forms in our publick aſſemblies, by whom compil'd, and how to be uſed, &c.

§. 8. The Prayers as they now appear in our publick Liturgy were compoſed by *Ezra*, with the aſſiſtance of the great Senate conſiſting of 120. Elders, in which number were three Prophets, *viz. Haggai*, *Zachary*, and *Malachy*. The occaſion of compiling them was this: *Ezra* obſerving the decay

of our language through the people's neglect of it, and their affectation to ſpeak in other tongues, and conſequently to pray in them too; thought it the moſt effectual way to preſerve the one, and to refrain them from their fondneſs for the other, to preſcribe certain ſet forms of Prayer. Now theſe are in number eighteen, *1ſt.* Praiſes, *2ly.* Petitions for things neceſſary for the ſupport of life. *3ly.* Thankſgivings, which as we have before obſerved, take up the whole duty of Prayer in publick. To theſe is added a nineteenth, drawn up by *R. Samuel* ſirnam'd the *Leſſer*, in the days of *R. Gamaliel*; the deſign of it being to beſeech Almighty God to remove thoſe Errors, Corruptions, and Hereſies, which at that time infeſted the Church, and diſturbed the peace and tranquillity thereof. Of thoſe eighteen compoſed by *Ezra*, the contents are theſe that follow.

§. 9. The firſt is entituled *Abboth*, *i. e. Fathers*, becauſe it contains an *addreſs* to God Almighty on account of his gracious vouchſafements to, and his Covenant eſtabliſhed with the *Patriarch's*, whereby he obliged himſelf to ſhew mercy, and to ſend Redemption to them and their poſterity by an everlaſting ordinance of love.

The ſecond is called *Gebburoth*, *i. e. Powers*, becauſe it comprizes a pious ac-

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knowledgement of Gods Omnipotence, expreſſed in the general acts of his Providence, in doing good to mankind, by ſending rain and fruitful ſeaſons, protecting the miſerable, relieving the captives, quickning the dead, and the like.

The third, entituled *Kedduſha*, contains a profeſſion of Gods eternal ſanctity, and that this holy name ought to be praiſed and magnified by all good and godly men, for ever and ever.

The fourth is called *Bina*, *i. e.* *wiſdom*; in which we beg of God Almighty the fountain of all knowledge and underſtanding, that he would be pleaſed to inſpire us with wiſdom, to requeſt of him all ſuch things as are neceſſary and expedient for the publick welfare, and for our ſelves, ſo far as our private intereſts ſhall comport therewithall: for it is evident that the publick good is for the advantage of particular perſons, tho 'tis poſſible a private good may interfere with the publick benefit.

The fifth is ſtyled *Haſhibhenu*, *i. e. turn us*; becauſe therein we beſeech God to turn us from our evil ways, and to diſpoſe our hearts to his ſervice and Laws, by a ſerious repentance for all our miſdeeds; and this in full confidence that he accepts and hears us, ſince he hath been pleas'd to declare his readineſs to receive us into his favour,

upon our amendment and reformation of life.

The ſixth is entituled *Selach, i. e. forgive*; for whereas no man can live without ſin, either in thought, word, or deed, and none but Almighty God can grant pardon for ſin; 'tis therefore neceſſary we ſhould have recourſe to him in prayer, beſeeching him to *forgive* all our treſpaſſes.

The ſeventh is called *Reeh, i. e. behold*; for having prayed to God to forgive our ſins, we next addreſs to his divine Majeſty, requeſting humbly that he would be pleas'd to *look upon* our affliction and diſtreſs, and to ſend us a gracious deliverance out of all our troubles and calamities.

The eighth is entituled *Rephaenu, i. i. heal us*, becauſe therein we implore God Almighty to *heal* all our infirmities, to remove our griefs, and to reſtore us to ſound and perfect health; hereby acknowledging him our beſt Phyſician, and that without his bleſſing, all other applications are vain and ineffectual.

The ninth is *Barechenu, i. e. bleſs us*, becauſe in this we beſeech God to *bleſs us* in all the works of our hands, and that it would pleaſe him to ſend us an healthy and fruitful year, and therewithall to ſupport us in peace, plenty and proſperity. This prayer is conceiv'd in different forms, according

cording to the different ſeaſons of the year, in one for Summer, and in another for Winter.

The tenth is *Tecang Beſophar, i. e. Blow with the Trumpet*, in which we beg of God to redeem us out of our captivity, and to gather our Nation from all the corners of the earth whither they are diſperſed, and that *Trumpets* may be ſounded on that joyful occaſion.

The eleventh is *Haſhibah Shophtenu, i. e. Reſtore our Judges*; becauſe having pray'd to God that he would gather our diſperſed, we proceed to beg of him that he would graciouſly vouchſafe to reſtore our Government, our Princes, and Rulers, and by them to eſtabliſh righteouſneſs and judgement, and himſelf to reign over us.

The twelfth is ſtyled *Lamalſhenim, i. e. Informers*; becauſe therein we beſeech God to ſuppreſs and extirpate all Hereticks and Schiſmaticks that pervert the doctrine, and diſturb the peace of the Church, by creating trouble and diſquiet to the members thereof, particularly by falſe and malicious *informations* brought againſt them.

The thirteenth is entituled *Al hatzaddikim, i. e. for juſt men*, wherein we pray that God after having removed from amongſt us all evil doers, would be graciouſly pleaſed to proſper and protect the

good, the proſelytes of juſtice, that he would grant us the benefit of their good converſation, and laſtly, that he would give us a ſure truſt and confidence in his infinite goodneſs and mercy.

The fourteenth is *Tiſhkon, i. e. dwell*; becauſe in this we pray that God would be pleas'd (according to his promiſe) to dwell in *Jeruſalem*, and that, to this end, the throne of *David* may in a ſhort ſpace be re-eſtabliſhed, that *Jeruſalem* may be built upon everlaſting foundations, and inhabited by his people *Iſrael*.

The fifteenth is *Tzemach, i. e. Branch*; becauſe therein we addreſs to Almighty God, beſeeching him to be merciful to the *Branch* of *David*, and to reſtore his kingdom to its priſtine glory and ſplendor.

The ſixteenth is entituled *Shemang Kolenu, i. e. Hear our voice*; wherein we addreſs to God the hearer of prayer, that he would be graciouſly pleas'd to *hear* and receive *our Supplications*, and mercifully grant whatever we have prayed to him for.

The ſeventeenth is called *Retſe, i. e. accept*; becauſe in this we implore Almighty God that he would favourably *accept* the Prayers and Supplications of his people *Iſrael*, and reſtore to them the advantage of their publick worſhip in the Temple, that their eyes may again behold the glory

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of *Sion*, as in the former days.

The eighteenth is entituled *Modim, i.e. Thankſgiving*; becauſe herein we make our returns of Praiſe and Thankfulneſs to God Almighty for all his mercies and vouchſafements to our ſouls and bodies, for his miraculous goodneſs toward our Church and Nation, concluding with an earneſt and affectionate deſire that his holy name may be bleſſed and magnify'd by all his Creatures. And here out of a thorow ſenſe of Gods moſt immediate preſence in theſe our holy exerciſes of prayer and devotion, we make a very low *bowe* as the moſt ſolemn acknowledgement of that our perſwaſion. All theſe praiſes and petitions we ſhut up with an humble and earneſt requeſt that in order to our enjoyment of all other mercies, God would be pleaſed *to give his people the bleſſing of peace*, Pſal. 29. *v.* 11. and this is the 19. entituled *Shim Shalom, i.e. Set peace.* To all which I ſhall add, that theſe our publick prayers are begun with the 15. *verſe* of the 51*ſt.* Pſalm, *O Lord open thou my lips, and my mouth ſhall ſhew forth thy praiſe*, and end with the 14*th. ver.* of the 19*th.* Pſalm, *Let the words of my mouth, and the meditation of my heart be acceptable in thy ſight, O Lord my ſtrength and my Redeemer.* Be it here further obſerv'd, that the whole congregation doth in a low voice repeat the

the ſaid nineteen Prayers, each man for himſelf, the better thereby to prepare their hearts for the more ſolemn rehearſal of them. Which done, the Miniſter officiating, does in the name of all then preſent repeat them with a loud voice, all the congregation then keeping ſilence, ſave that at the concluſion of each petition they anſwer *Amen*. Be it alſo further remarked, that betwixt the ſecond and third Petition is repeated that Angelical hymn, *Holy, Holy, Holy*, which cannot be uſed by any man in his private addreſſes, being altogether appropriated to our publick devotions. Laſtly be it noted, that immediately before the laſt Petition, the Miniſter pronounceth the *Benediction*, preſcribed to be uſed at the concluſion of our ſolemn Sacrifices by God's ſpecial command, *Numb.* 6. 22, &c. and was to be done by one of the ſons of *Aaron*. The Miniſter, I ſay, pronounceth it uſually as aforeſaid, ſaving that on ſome great Feſtivals, 'tis ordinary for one of *Aarons* family, (if any be preſent) to perform that office with all agreeable ſolemnity. Thus having accounted for the contents of our publick prayers, it remains that we now ſpeak of the other parts of our Liturgy, ſome of which preceded, ſome followed thoſe 19 Petitions hitherto ſpoken of, which we ſhall diſpoſe in the following method.

§. 10. Every

§. 10. Every day we uſe an office containing three Sections of the Law, commonly ſtyled *Shemang*, i. e. *Hear*, taken out of, firſt, the *6th.* of *Deut.* from the *4th.* to the *10th. verſe* incluſively; ſecondly, out of *Deut.* 11. from the *13th.* to the *22d. ver.*; and thirdly out of *Numb.* 15. from the *37th. ver.* to the end of that Chapter. And this office is read with the greateſt ſolemnity, as comprizing the fundamental principles of our Religion, and is upon that account carefully taught our children, ſo ſoon as they are able to ſpeak plain. Preparatory to this office we uſe ſome prayers Morning and Evening, whereof the *1ſt.* contains an acknowledgement of God's Omnipotence in the production of all Creatures, and in the beautiful order and diſpoſition of the univerſe, particularly in appointing the light of the day, and this for the Morning; The *2d.* a profeſſion of God's infinite goodneſs to the houſe of *Iſrael*, in chooſing them for his peculiar people, and giving them his righteous Laws and Ordinances, &c. And theſe are likewiſe uſed at Evening with this difference, that the acknowledgement is made on account of God's appointing the night and darkneſs. After the office is over, follows a concluding prayer, containing an acknowledgement of the divine veracity, and of our being obliged to receive

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whatever is then delivered to us, as the Oracles of Truth. And this common both to the Morning and Evening ſervice, at the latter of which is added another prayer, in which we beſeech God to preſerve us from all perils and dangers, and to ſend us a quiet and peaceable time of reſt. Hitherto I have took notice of the moſt important, and principal parts of our publick offices, I ſhall now briefly give an account of ſome prayers and hymns ordinarily uſed, (upon our firſt coming into the *Synagogues*) in our daily common devotions.

§. 11. And here firſt, I think it proper to relate, that in complyance with the practice of our pious ancients, we allow our ſelves ſome ſhort time for meditation in the *Synagogue* if we arrive there before the prayers begin, the better to prepare and diſpoſe our hearts for the enſuing ſolemnities. Immediately upon our entrance we addreſs to Almighty God in the words of holy *David*, Pſal. 5. *ver.* 7. *I will come into thy houſe in the multitude of thy mercy, and in thy fear will I worſhip toward thy holy Temple.* When the congregation is gathered together, certain prayers are repeated (by a youth thereunto appointed, the reſt of the aſſembly alſo joining in them) to this effect; 1*ſt.* We return thanks to Almighty God for his mercy in creating and pre-

preſerving our ſoul, and acknowledge that it is in his power to take it away, and implore him to reſtore it at the Reſurrection of the dead; and in the mean time profeſs that we will employ it in ſhewing forth his praiſe, and magnifying his holy name. After which we put up ſome ſhort ejaculations of praiſe, bleſſing God for his having diſtinguiſh'd the day from the night, for his opening the eyes of the blind, for his looſing the captives, for reſtoring to us afreſh the uſe and exerciſe of our vital powers, with others of the like import; concluding with ſome ſhort petitions, as that it would pleaſe him to give us grace to adhere to his Laws and Commandments, and that he would not lead us into ſin, tranſgreſſion, temptation, or contempt, but that he would deliver us from evil, remove far from us the evil appetite, and laſtly, that he would grant us favour in the eyes of all men. In the next place we proceed to beſeech Almighty God that he would be graciouſly pleas'd to remember his covenant with the *Patriarch Abraham*, who expreſs'd a cheerful compliance with his command to ſacrifice his only ſon. Purſuant to this the Section of the Scriptures is read, which contains the hiſtory of the *Patriarch's* obedience in that behalf, *Gen.* 22. from the *1ſt.* to the *20th. ver.* which done, we repeat

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this Collect: that God would vouchſafe to accept our ſervices, that as he withheld *Abraham* from ſlaying of his ſon upon tryal of his obedience, ſo he would, in proſpect of our readineſs to fulfill his Laws, withdraw his anger from us, and receive us to favour in like manner as he did his faithful ſervant, the ſaid *Patriarch*. And to this are added ſome other Collects of the like import, which therefore I ſhall not need to particularize, further than that in them we make an acknowledgement of our weakneſs and frailties, and that we are not able of our ſelves to do any good thing; and that therefore we are oblig'd to praiſe and adore his holy name for inſpiring us with grace to offer up our prayers for his divine aſſiſtance. And foraſmuch as our Morning exerciſes of prayer ſucceed into the place of our Morning ſacrifices, next follows a prefatory petition, that God would be pleas'd to reſtore to us the Temple-ſervice, as in the days of old, with all the proper and uſual ſolemnities. And on this occaſion are repeated thoſe Sections of the Law, which give an account of the inſtitution and manner of offering up the daily Sacrifices, and of the holy Incenſe, the former in *Numb.* 28. from the *1ſt.* to the *9th. ver.* the latter in *Ezod.* 30. from the 22*d. ver.* to the end of that Chapter;

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For the illuſtration of which Scriptures we make uſe of the authority of our ancient Doctors, particularly as to the matter, the quantity, and quality of the Incenſe, how, and by whom it was to be prepared and uſed. And with reference to the Sacrifices, how, where, and by whom to be performed. Which being finished, we renew our requeſts to Almighty God, beſeeching him to grant, that, ſince in our captivity, the Temple being deſtroyed, and the ſervice thereof intermitted, we cannot have the great advantage of offering Sacrifices for the expiation of our ſins, He would be graciouſly pleas'd to accept of our daily prayers and praiſes to that good purpoſe, and that theſe may be available to the great ends for which thoſe were commanded and appointed. At which time we put up alſo our moſt earneſt petitions that he would vouchſafe us a gracious deliverance out of our afflictions, that he would gather together our diſperſed, and reſtore us to our former glorious privileges in his Houſe and Sanctuary. And whereas after this we take notice of the thirteen ways or methods of interpreting and expounding the Law eſtabliſhed by *R. Iſhmael*, we conclude with petitioning God Almighty to grant that the Temple may be reſtored in our days, and that we may have a portion in his Law. In

the next place are recited the 105*th*. *Pſalm*, as alſo the 102*d*. the 30*th*. and the 19*th*. with ſome *verſes* out of other *Pſalms*. Next follow ſome Euchariſtical hymns and ſongs of praiſe to Almighty God, in which we acknowledge his power in the Creation and preſervation of all things; his Juſtice, in that he is no reſpecter of perſons, but diſpenſes his rewards agreeably to men's reſpective good conduct; his mercy and goodneſs over all his works; his eternal veracity, and the like; adding, that we will love, and bleſs, and adore his holy name in the ſongs of *David*. And here we repeat the hundredth *Pſalm*, joining therewithall ſome *verſes* collected out of ſeveral other, and thence proceed to recite the 145*th*. and thoſe immediately following, to the end. After this are read, firſt the 29*th*. Chapter of 1. *Chron*. beginning at the 10*th*. *ver*. and continuing to the 14*th*. Secondly, the 9*th*. Chapter of *Nehemiah* beginning at the 5*th*. and ending with the 11*th*. *ver*. Thirdly, the two laſt *verſes* of the 14*th*. Chapter of *Exodus*, which done, we ſing the ſong of *Moſes* in the Chapter immediately following. All theſe offices of prayer and devotion being perform'd in the order now ſet down, we then proceed to that famous Section of the Law called *Shemang*, (which in conformity to God's com-

command in Scripture, is conſtantly read twice a day) together with the proper prefaces and concluſions, and ſo to the eighteen principal prayers, of which I have given already a ſufficient abſtract; and ſhall now only add with reference to the ſaid prayers: that they have all along on account of their great excellency, had ſuch a ſettled reputation, that they are at this day uſed without any the leaſt difference by all our Nation whereſoever diſperſed, and conſtantly make up the moſt conſiderable part of our publick Service, the reſt being deſign'd chiefly as an introduction and preparation to them. So that whatever occaſional forms may be uſed in different places, theſe notwithſtanding are every where obſerved thrice a day, as the conſtant and ſtanding rules and meaſures of our devotion, to the performance whereof we are indiſpenſably obliged. And this the rather, becauſe they are expreſly mentioned in the *Miſhna*, which, next to the holy Scriptures, is a book of the greateſt antiquity, and therefore the moſt venerable, now in uſe amongſt us. Neither are we obliged to make uſe of them conſtantly (as hath been ſaid) in our *Synagogues* only, but alſo in our private houſes, inſomuch that every particular man is bound to offer up his prayers in thoſe very forms, when

he cannot have the great advantage of doing this in the midſt of the congregation.

§. 12. But becauſe theſe prayers being of a conſiderable length, cannot in a ſhort ſpace of time be performed, eſpecially in the manner above related; and becauſe the exigency of our affairs may ſometimes be ſuch, that we have not ſufficient leaſure to attend them: therefore in caſes of extreme danger to our perſons, as in times of war and perſecutions, and inſuperable difficulties and neceſſities, as in a journey that requires haſte and expedition, ſome uſe the following form.--- *The neceſſities of thy people are many; their underſtanding is weak; may it pleaſe thee O Lord our God, to grant us what is ſufficient for our ſuſtenance, and to ſend a ſupply proportioned to every mans wants, and do what is good in thine eyes. Bleſſed be thou, O God, that heareſt prayer.* Others inſtead of that form, do on the like occaſions uſe this following, entituled *Habbenenu*; being a compendious abſtract of the nineteen principal prayers, beginning at the fourth, and ending with the ſixteenth, and is thus conceived; *Give us underſtanding, O Lord our God, to know thy ways; circumciſe our hearts, that we may fear thee; Grant us pardon that we may be cleanſed from our ſins; remove from us all griefs and ſorrows; grant*

that

that we may enjoy the pleaſures of thy habitation in thy holy Land; gather thy diſperſed from the four corners of the earth; Judge them that do err from thy Law; Let the righteous be glad in the reſtauration of thy holy City, the reeſtabliſhment of thy Temple, and the reſtitution of the Kingdom of David, *that his name may ſhine, and his crown flouriſh; before we call, do thou anſwer, and whilſt we are yet ſpeaking, do thou hearken; for thou art our Redeemer and deliverer in all our tribulation and diſtreſs. Bleſſed be thou, O God, that heareſt prayer.* As to theſe two forms there is this remarkable difference, that whoſoever uſes this latter, muſt alſo repeat the three firſt and the three laſt prayers of the nineteen at full length, and in a *ſtanding* poſture, whereas in the former neither is required. And further it may be obſerv'd, that he who uſeth the latter is under no obligation to offer up the ſaid nineteen prayers, when his danger or neceſſity is removed, whereas he that makes uſe of the former is. But to return whence we digreſſed.

§. 13. After the nineteen prayers repeated, as hath been ſaid, we uſe certain forms of ſupplication on Mundays and Thurſdays, at which time we read part of that Section of the Law that is properly appointed for the enſuing Sabbath; and the ſaid days are

called *the days of the reading of the Law, or of Supplication*: in which we beſeech God to pardon our ſins, acknowledging his great mercy and benignity in not inflicting punishments according to our iniquities, nor dealing with us in ſtrict and rigid juſtice. Then follows a confeſſion of ſins, to which are ſubjoin'd certain Collects, wherein we implore the almighty, who is the ſearcher of hearts, and hath heard our ſincere confeſſion, that he would vouchſafe to pardon our ſins and tranſgreſſions. Which finiſhed, we recite the twenty fifth *Pſalm*, placing our heads in a leaning poſture upon the palms of our hands, joining therewithall other devotions; and this not only on Mundays and Thurſdays, but alſo all other days, feſtivals excepted, in which the aforeſaid *Pſalm* is omitted. Immediately after this, the Book of the Law is delivered to the Miniſter officiating, out of which he reads part of the Leſſon proper for the Sabbath enſuing, as we declared in the beginning of this §. Then follows the 145*th. Pſalm*, common to all other days as well as the two beforementioned, as alſo the 20*th. Pſalm*, both being ushered in with the 4*th* verſe of the 84*th*. *Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.* To theſe is ſubjoined a ſolemn hymn in which we acknowledge and celebrate the

ſanctity

ſanctity of God, ſaying, *Holy, Holy, Holy,* with others of the like import. Next follows the 124*th. Pſalm*; and foraſmuch as the *Levites* during the Temple-ſervice had peculiar *Pſalms* appointed for every day in the week, which they in a particular place ſet apart in the *Synagogue* for that purpoſe, were wont to ſing, therefore do we in complyance with that practice, repeat the ſaid *Pſalms* in the ſame, that is, in the following order. Firſt, on the firſt day of the week we repeat the 24*th. Pſalm*; Secondly, on the ſecond the 48*th.* Thirdly, on the third the 82*d.* Fourthly, on the fourth the 94*th.* Fifthly, on the fifth the 81*ſt.* on the ſixth, the 93*d.* Concluding with ſome *verſes* collected out of the body of the *Pſalms*, which ſupply the place of a Collect. After which are added ſome ſhort forms of Prayers, Hymns, and Supplications, with which we ſhut up the *Morning Service.*

§. 14. As to our afternoon Prayers, which anſwer to the Evening Sacrifice, (which begun to be offered immediately upon the declenſion of the Sun from his Meridian altitude, as we have before declared) I ſhall offer the following account.

§. 15. Firſt, we begin our devotions with the 84*th. Pſalm*, which finiſhed, we read that Section of the Law which commands the offering up of the daily Sacrifice, *Numb.*

28.

28. from the 1*ſt.* to the 5*th. ver.* on which occaſion is alſo read the 4*th. ver.* of *Malachy* the 3*d. Then ſhall the offering of Judah and Jeruſalem be pleaſant unto the Lord, as in the days of old, and as in former years*; and this inſtead of a Collect. Next follows the 145*th. Pſalm*, ushered in with two *verſes*, as in the Morning Service. Hence we proceed to the eighteen principal Prayers, and ſo to the 25*th. Pſalm*, which is repeated by us in the ſame poſture as aforeſaid, §. 13. Then with the addition of ſome short offices of prayer we conclude the afternoon ſervice. It remains now to give a short abſtract of our evening devotions, with which we ſhall finish our deſign.

§. 16. Foraſmuch as the famous *Leſſon* entituled *Shemang*, i. e. *Hear*, is enjoined to be read Morning and Evening, (by which we now underſtand the time of the Sun's leaving our Horizon) therefore after ſome proper forms of prayer, which have already been accounted for, ſome peculiar to the Morning, ſome to the Evening, we proceed to the reading of the ſaid *Leſſon*, which finiſhed, we go on to repeat the eighteen great prayers, concluding with thoſe forms which we have already ſpoken of in our account of the Morning Service, §. 10.

§. 17. Having hitherto, in compliance with our main deſign in this performance,

given

given a relation of the principal offices of our Liturgy, together with ſome incidental matters relating thereunto, which concern the ſubject of our daily devotions: what we ſhall further add, will be chiefly took up in ſome general hints with reference to thoſe offices uſed on our *Feaſts* and *Feſtival* days; (for to particularize them would require a volume) and other occaſional forms, whether publick or private.

§. 18. *Iſt.* As to the *Feaſts* and *Feſtivals*, beſides the daily prayers on ordinary days, ſome others are added proper to the reſpective ſolemnities, and beſides the ordinary Leſſons of *Shemang*, &c. Some others are uſed proper alſo to the reſpective occaſions. So on every *Sabbath* is a proper ſection of the Law read, (as appears from the diſtribution of them in our *Kalendar*,) and peculiar prayers and portions of Scripture, relating to the inſtitution and obſervation thereof. So on every *Feaſt* and *Feſtival* are repeated in like manner and the like order portions of the Law, and prayers ſuited to their reſpective appointment; as on the great day of *Expiation*, the Feaſt of the *Paſſover*, that of *Tabernacles*, &c. this method is carefully obſerved. Only it muſt be remembred that on ſuch days, becauſe of the many occaſional Leſſons and Prayers then made uſe of, ſome of ordinary form are either

either wholly omitted, or not repeated at full length.

§. 19. *2dly.* As to other occaſional forms, be it obſerved, that (on the Sabbath day and other Feſtivals) after the reading of the Section of the Law appointed for the reſpective Feaſt and Feſtival, before the book be removed, we have certain ſet-forms, wherein we pray particularly for the peace and tranquillity of that Government under which we live: this practice being commanded by the Prophet *Jeremy* in the 29th. Chapter of his propheſie, *ver.* 7. *Seek the peace of the City whither I have cauſed you to be carried away captive, and pray unto the Lord for it: for in the peace thereof ſhall ye have peace.* Purſuant hereto the captives in *Babylon* under *Nebuchodonoſor* ſent mony to their brethren at *Jeruſalem*, wherewithall they might buy them burnt-offerings and ſin-offerings, and incenſe and prepare them *Manna*, (for ſo 'tis read corruptly for *Mincha* a meat offering;) with this requeſt: *Pray for the life of* Nebuchodonoſor *King of* Babylon, *and for the life of* Balthaſar *his ſon, that their days may be prolonged as the days of heaven. And the Lord will give up ſtrength and lighten our eyes, and we ſhall live under the ſhadow of* Nebuchodonoſor *King of* Babylon, *and under the ſhadow of* Balthaſar *his ſon, and we ſhall ſerve them many days, and find*

find favour in thir ſight. Baruch 1. *verſes* 10, 11, 12. Which hiſtory we receive as true, notwithſtanding the book is apocryphal; but this by the by. Conformable hereto was the practice of the Church in the days of *Ezra*, who informs us in his ſixth Chapter that *Darius* having confirm'd the decree of *Cyrus* for rebuilding the Temple, gave orders that what things thoſe of our Nation *had need of for burnt offerings, as young bullocks, and rams, and lambs*, &c. *ſhould be given them, according to the appointment of the Prieſts that were at Jeruſalem, day by day without fail*, ver. 9. to the end *they might offer ſacrifices of ſweet ſavours unto the God of heaven, and pray for the life of the King, and of his ſons*. To the ſame purpoſe there is a memorable ſtory left upon record by ſome of our ancient authors: *Alexander the great* being in the ſucceſsful purſuit of his victories, was applied to by the *Samaritanes*, (requeſting of him to deſtroy the Temple at *Jeruſalem*) and he ſhewing ſome inclination to gratifie them, was diverted from that intention by *Simeon* ſirnamed the *Juſt*, with this remonſtrance: *Will you demoliſh that ſacred place where prayers are conſtantly offered up for your ſafety, and the preſervation of your Government?* This practice is yet further confirm'd from the *7th*. Chapter of the firſt book of the *Maccabees*, in which

we

we find that thoſe of our Nation in order to turn *Nicanor* (in the reign of *Demetrius*) from deſtroying the Temple, *came out of the Sanctuary to ſalute him peaceably, and to ſhew him the burnt-ſacrifice that was offered for the King*, v. 33. of the abovementioned Chapter. Agreeably to this alſo *Joſephus* in his *Hebrew* hiſtory of the *Jewiſh* affairs, relates, that when *Apollonius* (in the days of *Seleucus*) came to rifle the Temple, *Onias* the High-prieſt endeavoured to diſſwade him from that ſacrilegious attempt, by repreſenting to him (amongſt other reaſons) *That in the ſaid Temple Prayers and Supplications were made to God Almighty for the proſperity of the King, and of his Children, and for the peace and tranquillity of his Kingdom.* To the ſame effect the ſaid Hiſtorian relates, that the Aſiatic Jews ſent preſents to *Hyrcanus* the High-prieſt with letters deſiring him to *offer up prayers for the life of their Lord* Auguſtus Cæſar, *and that of M.* Antonius *his Collegue.* Conform to this practice alſo *Philo Alexandrinus* informs us, that when *C. Caligula* had given orders for placing his own ſtatue in the Temple of *Jeruſalem*, the High prieſt and Senate directed letters to that Emperour, *requeſting that he would not oblige them to violate that holy place in which prayers were every day made for the ſafety, peace, and proſperity of him*